

## INDUSTRIAL EDUCATION

## OF THE COLORED PEOPLE OF THE SOUTH.

Training as Mechanics and Farmers Will Make Them Independent and Free Men Indeed.

The following address by the Rev. Dr. Northrup, on the Industrial Education of the negroes of the South and the need of its extension will be read with pleasure by every reader of the Appeal who is interested even in the least degree in the advancement of the negro. It was delivered at the late anniversary of the American Missionary Association at New Haven, Connecticut.

Address by P. G. Northrup, D.D.

The new departure in education has emphasized the importance of early training in handwork. The primary aim of the kindergarten is to train the eye and hand. In Europe industrial and trade schools and technical schools have long been maintained. Encouraged by national aid, nearly all the American States have now established schools or colleges of agriculture and the mechanic arts. Kindred institutions, endowed by private liberality in various parts of the country, industrial departments or organized in connection with many colleges, like Tulane University, in New Orleans; the Washington University, in St. Louis; and Girard College, in Philadelphia; the Hubert Technical Institute, in New York City, supported by Jewish citizens; and the manual training schools in St. Louis, Chicago, Toledo, Philadelphia, Baltimore and other cities all illustrate the growing appreciation of industrial education.

SKILLED LABOR DISCIPLINES THE MIND and energizes the character. To plan and contrive, to fit and match, to nicely adapt means to ends favors clearness and precision of thought. A certain drill of mind will come from manual defense. Blunders naturally dislike labor, while skill and dexterity foster interest and industry in worth. Industrial training provides the best cure for the notion that labor is menial and that the tools of the trade are badge of servility. In Germany, Switzerland and other European countries such training provided for girls as well as boys, has dignified labor and increased its efficiency. They are there taught both in the family and school, to learn to be useful is alike their duty, privilege and interest. The theory that labor is a degrading drudgery will demean any artisan and bar improvement in his art. On the other hand, pride and pleasure in one's work leads to higher excellence, both in his craft and character. Our problem, our duty, our joy is to elevate work by elevating the workman. What a man is, stamps an impress on what he does, even in the humblest forms of industry. The skilled workman so forecasts his work that every blow tells, economizing both strength and steel. You thus dignify work by improving its processes and increasing its results. It was a wise provision of the Hebrews that their children should all learn a handicraft, and hence with them labor was always honorable and no man was ashamed of his trade. The chief of the apostles did not degrade his high office when he resumed his trade of tent making. His associates were fishermen.

TO HONOR MANUAL LABOR the great teacher worked patiently at the carpenter's trade. These facts and principles apply especially to the colored people of the South. Freedom brings its perils as well as privileges. To them as slaves labor was menial and demeaning, and a life of ease and indolence was their ideal of freedom. For them it is a long step to reach the true idea of the dignity of labor and its vital relations to thrift and virtue and to all human excellence and progress. Emancipation meant a millennium of ease as well as of independence. As wards of the general government and of a special providence, they felt little need materially to work out their own salvation. Tool craft has its moral side. Says the Talmud: "When a parent teaches his son no trade, it is as if he taught him robbery." Industry and virtue are as near akin as peace and crime. In slavery there was little chance or motive for economy, thrift, or foresight. Self support was unnecessary, if not impossible. Take no thought for the morrow was literally the rule. The horizon was bounded by today. Corn, cotton, tobacco, sugar being the staples, the great majority, as field hands, had only simple and monotonous work, and learned to do nothing else. Hence they now need industrial training far more than the Caucasians. The whole South is just learning the necessity of more diversified husbandry and more varied trades and manufactures.

THE COLORED YOUTH in the schools and colleges of this section showed all the signs of becoming leaders in this progressive movement. It is a good sign that they are beginning to feel its importance, and take to tools early and eagerly. In many happy instances I have seen how skilled industry tells on the negro's character, self respect, self reliance, self support, his general independence and prosperity. One hears many touching stories of toils, struggles and successes, told with such an air of conscious triumph as wins your admiration of their genuine heroism, for true heroes are often found in the humblest walks of life. Skilled industry will tend to improve their homes, so often cheerless, dismal, dry, if not sometimes flowerless, one room cabins, where, herding like bees to the dreariness of life cannot be. One of their most urgent needs is the betterment of their homes, if that rich Saxon word may be applied to their wretched huts, often with no chance for light or air except through the cracks in the rough boards. In all ages and in all lands the dwellings of the people have been the index of their civilization. Christianity has ever marked its triumphs over paganism by improving the homes of its converts. That will prove a practical gospel, that shall help the colored people to realize that the chief privilege of life is the creation of happy, tasteful homes. When such is one's ideal, and his home becomes his pet and pride, life has higher significance and value. Such an ideal brings

NEW CHEER AND INSPIRATION FOR ONE'S DAILY DUTIES. Already many have practically realized this ideal. To give two typical illustrations: In visiting the home of a colored carpenter in Nashville, observing in his well furnished home, a parlor, ample grounds well stocked with vines, shrubs and trees, I was struck with the evident pride with which he said, "That is but a part of the balance of my earnings over expenses during the last twenty years." Another case was that of a

widow in the same city, whose house, I was told, was built over a wash tub. As I congratulated her on her neat and well kept grounds and her five rooms well furnished, this hard working washerwoman answered, as one conscious of great achievement, "The best of it, sir, is that it is all paid for, and I have money in the savings bank besides, so that my three younger girls can go through the college and graduate as their sister did, who is now teaching in the Normal School of Texas." I could cite many similar facts which clearly show that the hope of the negro in the home of the negro. Industrial training will lead to the more general ownership of land as well as homes. The negro has a passion for the acquisition of land, which ought to be encouraged to the utmost. The opposition to this movement, so strong and general in the South twenty years ago, is everywhere lessening and in some States passing away. The influence of the general ownership of land on INDIVIDUAL THRIFT AND NATIONAL STRENGTH,

and prosperity, though amply illustrated in many countries, is not yet fully appreciated in the South. This conservative force has long been felt in the stability, patriotism, industry and prosperity of the Swiss. The peril of France formerly came from the homeless myriads in her capital and that centralization that made Paris France and France Paris. Today her growing stability comes from one 5,000,000 of happy farmers, now in absolute ownership of their small holdings, and therefore unmoved by the tempests of the Parisian populace. The evictions, feared or felt, kept up the turmoil in Ireland. England herself is on a sleeping volcano, and her unrest will continue while the great mass of her people are landless. The negro who owns a homestead, however humble, has given bonds to society for good behavior. When he carries the rewards of honest toil to his own house, he and his gain a new lesson of self respect. The instinct of self preservation is as strong with such a householder as with the planter or capitalist. His farm brings home to him the ten commandments and the gospel of seed time and harvest. Vagabondage does not grow on his soil, but with his dog he is the sworn foe of tramps. What are the results to the negro of this new experiment in the ownership of land is a question I have often put, both to the negroes and their former masters, and the answer has always been substantially the same. All agree that those who own their farms, as a rule, have become better citizens, better neighbors.

BETTER MEN EVERY WAY. To quote the words of a leading citizen of Georgia: "The negroes who now own 700,000 acres of improved land in Georgia form the best negro population in this State." In the cotton States the negroes already own some 3,000,000 acres, an area larger than the State of Connecticut, and are assessed, according to the last census, for over \$1,000,000 worth of taxable property, and now for over \$3,000,000,000, mainly in land. Even this wide domain is not a tithe of what they need, and ought to have, and will have at an early day, for the acquisition of land is the new rage with the race. But now can they get land? The answer is, they still very poor, landless hirelings, and unskilled laborers—familiar with raising one or two of the great staples of the South, untaught in general farming, tenants at will, or till next Christmas—for their contracts last till the next crop in; that is, for one year only. But the difficulty of any feeling of permanency, the tenant is restless, waiting time in place hunting, and often taking a poor chance to better his condition. The man who, regularly contracting for one year only, plans to move Christmas week, is in training for a tramp. The owner of the land is the surest ready for such a demoralizing system, or rather lack of system. Instead of the evils generally apprehended from multiplying small holdings, the best people in the South now admit that there is a new element of prosperity to the negro and of security to all. It will be a great gain to the whole South.

TO THE CAUCASIANS AS WELL AS TO THE AFRICANS, when the planters generally favor and facilitate the acquisition of land by the negroes. The American Missionary Association has exerted the most important influence in stimulating this widespread desire for the ownership of land. The students from Hampton, Atlanta and Tuskegee, and in farm work as well as books have spread abroad widely new ideas of skilled and diversified farming. These institutions are already recognized as important factors in developing the material interests of Virginia, Georgia and Mississippi, and hence the popular approval of the annual appropriation for them by the Legislatures of those States.

It is a fact of immense significance that public sentiment in the South is turning in favor of its work. The introduction of industrial education into our schools and colleges has tended to this result. The Southern people are the natural friends and helpers of the freedmen. Their hearty co-operation would prove a new inspiration to the work. Once enlisted, they can help on this great work as no outsiders can do. Instead of reproaches for the dead issues of the past, let us, forgetting those things that are behind, press forward to those better things that are before. There is an urgent demand for all that both the North and the South can do. Never before, in the history of the world, did any nation have within itself so large and promising a field of missionary work, the opportunity of uplifting such a mass of ignorance and yet so accessible, speaking the same language, so plastic, docile, receptive and impressive. Grand as are the achievements of the last forty years, the past is but the preparation, laying the foundation. Let us hope and pray for a new combination of forces, that hearty co-operation of Christians South and North which will insure the needed acceleration of this work. God grant that this may become a new bond of union between the North and the South.

Paid in His Own Coin. EAST SAGINAW, Mich., November 11.—In Taymouth township, this county, David Smith, O. C. McGowan and Hugh Stewart drank from a jug of beer furnished by the first named. All three were taken suddenly ill with symptoms of poisoning. Smith died, and the others are yet in a dangerous condition. A telegram received here requested the county officers to make investigation. It was reported that the poison was placed in the liquor by Smith, with the intention of taking his own life, but no reason for desiring to commit a double murder at the same time is given.

MISS CARIE M. KRATING, pianist, may be found at the Gayoso Hotel.

## CASE OF THE CONVERSES

## NOW BEFORE THE LOUISVILLE PRESBYTERY.

His Origin in a Libel Upon the Rev. Drs. Boggs, Daniel and Martin, of Memphis.

(SPECIAL TO THE APPEAL.)

LOUISVILLE, Ky., November 11.—The Converse trial has progressed briskly today. Dr. Daniel continued his examination of Dr. Boggs this morning. Pending this the defense asked permission to examine two of their witnesses, who wanted to go home. The prosecution contumaciously consented. The witnesses called to testify for the character of the *Observer* editor gave them little comfort. The Rev. Mr. Graybill, one of those witnesses, said he had heard six or eight men call into question the veracity of the *Converses*. Another, the Rev. C. M. Howard, an evangelist, said he had never read regularly any other paper than the church besides the *Observer*. The Rev. Dr. Daniel of Lexington, said the same thing as to himself, and upon cross examination by Dr. Daniel wound up by declaring that he simply did not know what is the reputation of the *Christian Observer* through the South. He had heard two or three months ago from one Dr. Daniel of Lexington, and about as many against it. This was the extent of his knowledge in the matter. The examination of Dr. Boggs was resumed by Col. Bullitt, but Dr. Daniel had already pumped him dry, and Col. Bullitt is evidently desiring to find any question to ask. Dr. Boggs' testimony has been amazing and crushing to the *Converses*.

THE PRESBYTERIAN CHURCH VS. CONVERSE AND CONVERSE. The Presbytery of Louisville (Southern) resumed this protracted trial at 12 o'clock m. today, according to adjournment, the Presbytery being represented by Drs. Daniel and Boggs, the prosecutors, and the defendants being ably sustained by Thomas W. Bullitt, their counsel.

ORIGIN OF THE TRIAL. This famous trial had its origin, it is said, in an editorial which appeared in the *Christian Observer* a month ago during the last autumn, charging that there existed among the members of the Louisville Presbytery, a conspiracy of Prof. Woodrow a plan for disrupting the Southern Presbyterian Church, and bringing forward the names of three preachers in Memphis, Tenn., with the plain intimation that they were concerned in the contemplated schism. The charges were made by Dr. Martin Daniel, and were published in the *Memphis Appeal*, a statement to the effect that no further defense on their part was required than that they should make known to the good people of their congregations, and of the vicinity that the Southern Presbyterian Church, had for many years borne a bad reputation as to veracity.

After some pretty warm discussion in the papers it became apparent that if the Messrs. Converse did not bring the matter before their Presbytery it would be taken care of by the Presbytery. Anyhow, they took the initiative, and had a meeting called in January for the purpose of considering their request for a full investigation, and inviting the Memphis preachers to come and table charges against them. These gentlemen applied to the Presbytery, and when the Converse demanded in Presbytery whether the Memphis preachers had anything to allege in regular form they at once tabled a charge of violation of the sixth commandment, under many specifications—about twenty-five, in all. The charge was then presented, the Converse filed a demurrer, and strenuously urged the Presbytery to dismiss it, on the ground that it was so frivolous and indefinite that they did not know how to plead it. The Presbytery, however, overruled their demurrer, and, ordered them to enter a plea. They then, with much hesitation and long delay, pleaded "no guilt," and the Presbytery ordered the trial to proceed.

The prosecutor summoned a number of witnesses from Louisville, from the State of Kentucky, and from the Southern church at large, to testify as to the reputation of the *Christian Observer* and its editors, and proposing to prove that that reputation was, as they had affirmed it to be, bad as to veracity. To all these inquiries as to reputation the Converse filed exceptions, on the ground that they were not pertinent to the issue. These exceptions, persistently urged before the commission appointed to take testimony by Col. Bullitt, the counsel for the witnesses. Appeal was then taken to the Presbytery, thereby causing further delay. But the Presbytery sustained the commission and prescribed a form for all such questions nearly identical with that used in civil courts for the same purpose. In answer to the question as to the important testimony, both written and oral, has been elicited from some of the most prominent citizens of Louisville, among them Col. W. N. Haldean, of the *Courier Journal*; Henry V. Elliott, a ruling elder in Dr. Witherspoon's church; and Col. E. Bennett H. Young, all of whom testified to the reputation of the paper—the *Christian Observer*—was bad, and also that of its editors. Testimony of the same sort was given by Dr. E. W. Bodinger, president of the Bellevue Seminary; Dr. Charles R. Hemphill, pastor of the Second Presbyterian Church, Louisville; Rev. Dr. W. M. Palmer, pastor of the Louisville Presbyterian; the Rev. S. M. Neal, pastor of the Presbyterian Church, Shelbyville, Ky.; Dr. T. A. Brocklin, the pastor of the Presbyterian Church in Kentucky; Rev. Dr. E. M. Green, pastor of the Presbyterian Church, Louisville, Ky.; Rev. Dr. N. M. Brown, of Virginia; Rev. Dr. J. B. Adger, of North Carolina; Rev. Dr. C. A. Stillman, of Alabama; Rev. Dr. R. P. Farris, of St. Louis; Dr. Clabby, of Georgia; W. R. Lyman, of New Orleans, who mentioned Dr. B. M. Palmer, of Memphis, and many eminent laymen as having expressed the same opinion of the *Christian Observer* and its editors. Of these gentlemen, at least twelve (two-thirds of the whole) are pronounced "anti-Woodrow men."

THE INSURANCE MATTER. In addition to these witnesses on general reputation, four have been examined as to the alleged crookedness of the Converse in taking a life insurance policy. The testimony as to this ugly insurance transaction is briefly as follows:

J. S. Berryman, cashier of the Presbyterian Mutual Assurance Company, deposed that December 3d, 1883, between the hours of 11 o'clock a. m. and

2 o'clock p. m., Mr. Pollard, book keeper for the Converse, and a brother-in-law of one of them, came to the insurance company's office as the representative of the Converse, and tendered money for the reinstatement of the Rev. H. Berryman, of Texas, whose policy had lapsed two months before that time. Berryman took the money and passed over to Pollard the binding receipt of the company, remarking as he did so that "Moseley's policy had lapsed, and saying that Moseley was a man who understood that this member is reinstated on condition of his being at this time in his usual health." Pollard laughed and said: "Well, if you want to know anything about that you'll have to ask the Converse." From Pollard's words and manner Berryman at once suspected that something was wrong, and went back and reported the transaction to the secretary, W. J. Wilson, who instantly put on his hat and went out of the office.

W. J. Wilson, secretary of the company, and deacon in the Second Presbyterian Church, Louisville, testifies that about 12 o'clock, or a little after, December 3, 1883, upon the representation of Mr. Berryman, he went at once to the office of the Converse, two squares distant, and told them that Mr. Berryman suspected from Pollard's manner and words that there was something wrong; that Mr. Moseley was not in good health. Converse laughed as if he thought he had done a smart thing, and said: "You ought to have found that out before you gave that receipt." Mr. Wilson replied that the receipt was given upon the company's condition; that Mr. Converse as a man would not do such a thing as ask for Mr. Moseley's reinstatement if he knew anything about his not being in good health. Mr. Wilson asked Mr. Converse to give back the receipt if he declined to be responsible in the matter, and put the matter where it was a few moments before, and let the company investigate for itself. Mr. Converse, not denying that he had the receipt, refused repeatedly to give it up, and never did give it up, merely saying that the transaction was closed.

Mr. Wilson then asked Mr. Converse how he was prepared to know that Mr. Moseley was using anything to the insurance company, and how he happened to send Mr. Pollard to ask for Mr. Moseley's reinstatement? Mr. Converse replied that they had received a telegram asking him (Mr. Converse) to pay Mr. Moseley's dues at the insurance company. Mr. Wilson expressed the belief that the telegram contained information that Mr. Moseley was sick and demanded the dispatch. Mr. Converse refused either to show it, or to affirm or deny anything as to its contents. He did not deny that he had it then in his possession. Mr. Converse is a member of the company, which is of the "mutual" order. Mr. Wilson reported the transaction to Col. Bennett H. Young. The money due on Mr. Moseley's policy was paid to his family.

Col. Young testified that he went to Mr. Converse and reproached him for putting the loss upon the company. Mr. Converse defended the transaction, and said he had the approval of a divine, a lawyer and a doctor. The minister was Dr. T. D. Witherspoon. In the conversation with Col. Young, Mr. Converse admitted that he knew Mr. Moseley was in a critical condition at the time. While Col. Young was being examined on this point of the admission of this knowledge, the counsel for the defense arose and said: "We admit that the telegram contained information that Mr. Moseley was in a critical condition, and the admission was recognized as part of the evidence."

Dr. Witherspoon, as soon as Col. Young testified that Mr. Converse had referred to him as approving the transaction, asked to be put upon the witness stand himself. He testified that Mr. Converse told him that Mr. Wilson asked for the receipt a few days after the transaction, and it was not given because it had been sent to Mr. Moseley's family, and that the telegram was not surrendered because it was private property, belonging to the family. Upon that representation from Mr. Converse, Dr. Witherspoon said he thought Mr. Converse had done right, but that he had better consult a lawyer. Dr. Witherspoon personally knew nothing of the matter when he said it was all right, except what Mr. Converse had told him. Hillyar Morely, Jr., testified that the telegram was sent from Texas to Louisville at 12 o'clock in the morning. The transaction occurred in Louisville December 3, 1883, between 11 o'clock a. m. and 1 p. m. Mr. Moseley died December 3, 1883, at 7:05 o'clock p. m.

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## Truths

are often very distasteful, particularly where one is suffering from indigestion in eating and drinking, and the stomach has revolted, refusing longer to be a slave to an unworthy master, and has turned upon its torturer and rending him with the pains and horrors of dyspepsia and indigestion, causing constipation and headache to add to the afflictions.

That almost drive him crazy, causing nervous depression, loss of appetite, dizziness, sleeplessness, gloom and despondency. The tired, exhausted feeling constantly his companion, energy all gone, strength departed, kidneys weak and inflamed, and the liver sluggish and inactive—when one suffers all this, he realizes that a halt

Must Be called. He must change his manner of living, and at once procure some medicine which shall act directly and quickly upon the cause of these ills—the disordered stomach. Failing this, he will become a prey to rheumatism, neuralgia, mental troubles will ensue, and general debility will make a wreck of the strongest man. Then the sufferer should be

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